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Akila and Onkelos. The author does not claim to have discovered new documents concerning these two translators of the Pentateuch, but he presents those which writers on this matter used, and uses them more critically. Beginning from the expression in the Talmud תרגום רי"ן, "our Targum," or "the Targum receptus," it is clear that there was an old translation. He then discusses the origin and growth of the Septuagint, and its decadence. This is furnished with copious notes and corrections from those who made use of them in Part A. The three Akilas mentioned in various Talmudic books are discussed, proving that Akila was not a pupil of Akiba, and that Akila was often confounded with Onkelos. Our author proves that Akila's translation was approved by R. Eliezer and R. Joshua, who are styled רב"נו, "our masters." Our author discusses the various opinions concerning the reason of composing this translation. Herr Friedmann believes that it was composed first for the schools, and then for the lessons in the synagogue. Having fallen out of use, it became fragmentary as we see it now. C. treats of the Aramaic language of the Targum in Babylon, and the influence of the *Methurgeman* (interpreters). Next follow the fragments of the Targum found in Talmudic books, also many in the Agadah, and a discussion of the high antiquity of the so-called Targum Onkelos. D. gives the data in the Talmudic treatises concerning Onkelos, and his relation to the two Gamaliels, adding the various opinions of old and modern writers. After these minute data, our author comes to the conclusion that the tradition gives us the right view of this question, agreeing with the conclusion of Azariah de Rossi, whose result is that Onkelos was of an early date and Akila of a more recent date, a pupil of R. Eliezer and R. Joshua, and there can be no doubt that the latter followed in his Greek translation the traces of Onkelos. The hypotheses concerning the two translators balance one another; neither is quite satisfactory, but the simpler is more satisfactory. We recommend Targum scholars to read carefully our author's monograph, for he is complete in his data, critical in the quoted texts, and almost exhaustive. In one word, the whole Targum question lies before us, with all existing documents from various sources.

DR. M. STEINSCHNEIDER'S MEDICAL BIBLIOGRAPHY.

I HOPE the readers of our QUARTERLY will be interested to know that the Nestor of *Hebrew Bibliography*, Prof. M. Steinschneider, has just published the bibliography of articles and monographs written on medicine in the Bible and the Talmud, as well as on

Jewish physicians. It has appeared in the *Wiener Klinische Rundschau*, 1896, Nos. 25 and 26, in German, with the title of "Schriften über Medicin in Bibel und Talmud und über jüdische Aerzte." We were fortunate enough to receive the extract ("Separatabdruck") of twelve pages. The last page gives an index of the authors. It begins with the work of David de Pomis, Venice, 1585, and ends with the monograph entitled, "Maimonides als medicinische Autorität" (Maimonides as a medical authority), by J. Münz, Trier, 1895 (Extract from the *Jüdische Literatur seit Abschluss des Kanons*, Trier). This last Dr. Steinschneider criticizes severely, saying the author only repeats old errors, and has not consulted for this part the pages 762-774 of his German work, with the title *Die hebräischen Uebersetzungen des Mittelalters* (JEWISH QUARTERLY REVIEW, VI, 146 sqq.).

A. NEUBAUER.